

THE NUR AF' SHAN

Vol. VIII

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No. 8

FOREIGN TELEGRAMS.

London, Feb. 11.

Owing to the lack of naval officers, all the Ensigns in the Russian Navy were yesterday granted commissions.

The Tsar, addressing them, said:—"A treacherous foe in the darkness of night, without provocation, attacked our fortress and fleet."

The result of the fight at Port Arthur is causing a change of front among the Continental press. Several Vienna papers are lavish in their praises of the splendid achievement of the Japanese; and the sympathies of the general public in Berlin are on the side of Japan.

Bombay, Feb. 11.

Gordon's Asian Agency's Singapore representative, wiring to day, says the Manchurian Railway has been breached, a bridge blown up, and thirty Russians killed.

The Russians have crossed the Yalu, and are moving south. The attention of the Parliamentary lobby has been directed especially to the fact, disclosed to-day, that Russia fired the first shot in the war.

It is also reported the Japanese cruisers captured three Russian transports, and 2,000 Russian soldiers are now prisoners of war.

Russia is hearing her reverses very calmly, and is confident that the issue will be decided by the operations on land.

London, Feb. 10.

The situation in the Balkans is daily becoming more acute, and anticipations of a sudden outbreak of a Turko-Bulgarian war are strengthening.

Active preparations are going on on both sides.

London, Feb. 12.

The Japanese have occupied Seoul.

It is officially asserted at St. Petersburg that six Japanese warships were slightly damaged at Port Arthur.

Admiral Alexeieff telegraphs that the battleships are so damaged that it is difficult to say when they will be ready for sea. The others are expected to be ready for sea in from three days to a fortnight.

Lucknow, Feb. 12.

Hakobati is reported to have been bombarded by the Russians and reduced to ashes.

London, Feb. 13.

Admiral Alexeieff telegraphs that the torpedo transport *Eaisei* has been blown up and sunk by accidentally striking a mine at Port Arthur. Captain Stepanoff, three officers and 92 men were lost.

The Japanese Legation announces that four Russian warships, presumed to be the Vladivostok squadron, bombarded two Japanese merchant steamers off the coast of Hearnashi on the 11th instant, and sank one. The other escaped, and has arrived at Fukuyama disabled.

A despatch from Admiral Togo describing the torpedo attack on Port Arthur on the 8th instant, says the Japanese lost four killed and fifty wounded. The despatch makes no reference to the fighting on the 9th.

A Nagasaki telegram via New York gives the Russian losses as 40 officers and men killed and 464 wounded at Chemulpho.

France has accepted Mr. Secretary Hay's Note regarding China's neutrality. Britain has agreed to the principle, and it is expected that Russia will also concur.

Reuter's correspondent wiring from Tientsin says that ten thousand Chinese are leaving Paoingfu for Shanhaikwan to prevent violation of China's neutrality by the belligerents.

Admiral Togo reports that the efficiency of his fleet is unimpaired.

The *Daily Telegraph's* New York correspondent mentions a report that the Japanese now in Korea are concentrating preparatory to a forced march of 250 miles to the Yalu River, where they will operate with the forces landed in Manchuria during the naval fighting. The message implies that the experts are confident that the Japanese powers of concentration, transport and supply are equal to this feat.—*Pioneer Special*.

Calcutta, Feb. 15.

It is officially announced that three Russian warships of the Vladivostok squadron have been blown up while attempting the Tangaru Straits.—*Englishman Special*.

London, Feb. 13.

The revolutionary propaganda in Southern Russia is increasing, and many Provincial Governors have been summoned to St. Petersburg to confer with the Government.

London, Feb. 15.

Reuter's Tient-sin correspondent says the incident of the Shanhaikwan forts has been amicably settled, and the troops from Tongking have not arrived.

An official despatch from Port Arthur states that 19,000 Japanese landed at Chemulpho after the battle there.

Admiral Alexeieff admits that attempts have been made to wreck the Manchurian Railway, including the bridge at Sungari. He says that these attempts were noticed in time, and the line is now closely guarded.

Reuter wires from Seoul that the Japanese fleet at Chemulpho consisted of five cruisers and six torpedo boats. Prior to their arrival at Chemulpho they captured a Volunteer fleet cruiser and two steamers.

A *Standard's* despatch from Tient-sin says that naval fighting was resumed at Port Arthur on the 10th and 11th instant, and that the Russians were worsted and retired into harbour. Several vessels were sunk and damaged, and one Japanese ship was lost.

The Russian cruiser *Askold*, which was damaged in the attack by the Japanese on the Russian fleet at Port Arthur on the 9th instant, afterwards sank in the harbour.

Admiral Alexeieff has ordered all Japanese in Manchuria to be arrested, and conveyed to Port Arthur. Japan has appealed to America to intervene in their behalf.

The demonstrations at St. Petersburg have degenerated into disorderly scenes on the part of the worst elements of the population, and Government circles are uneasy, especially as seditious proclamations are being recirculated among students.

Calcutta, Feb. 17.

It is rumoured at Nagasaki that 1,800 Japanese have been killed, presumably through the sinking of a transport.

A Chifu telegram states that the Port Arthur forts, mistaking three Russian torpedo boats for the advance scouts of the Japanese fleet, opened fire and sunk them.

During the night of the 13th instant the Japanese lost six warships; the Russians had no losses.

EDITORIAL NOTES.

There are essentially but two ways by which men strive to obtain remission of sin and acceptance with God: the way of self righteousness, and the way of God's righteousness. These two ways may be and are often described in the following terms: The way of merit, and the way of Grace; man's way, and God's; the way of Good works, and the way of the Cross. The world's religions in all ages have taught men their sinfulness and their consequent exposure to divine wrath and have impressed upon them the need of securing in some way the remission of the penalty. They are unanimous in their insistence that man must by works of his own establish claim of acceptance before God.

The Christian religion, on the contrary, holds forth to men the hope of salvation received by faith in the merits of a Divine substitute—One, who, being clothed in humanity and having assumed the guilt of mankind, endured the penalty of their sins. It teaches that his atonement satisfied the claims of Divine justice and so made it consistent for God, who is holy, just and true, to pardon and justify even the chiefest of sinners. This righteousness of God, this merit of the Divine Redeemer is received by faith alone. So far as the concept of right is concerned, both classes of religionists recognise the law of God as the rule of life, but the Christian denies the possibility of a sinner attaining to salvation by the works of that law. He realises that that law has been broken, and, while acknowledging his obligation to obey it as a rule of life and the reflection of the Divine will, yet hopes for pardon and reconciliation through the merits of Christ alone. His feelings are well expressed by Charles Wesley in the following lines:

"Wherewith, O Lord shall I draw near,
And bow myself before thy face?
How in thy purer eyes appear?
What shall I bring to gain thy grace?
Will gifts delight the Lord most high?
Will multiplied oblations please?
Fruits of the field his favor buy?
Rivers of olive oil appease?
Who would himself to thee approve,
Must take the path thyself hast showed;
Justice pursue, and mercy love,
And humbly walk by faith with God:
Guilty I stand before thy face;
On me I feel thy wrath abide;
'Tis just the sentence should take place,
'Tis just,—but O, thy Son hath died."

The *Arya Patrika*, in its endeavour to stir up the zeal of

the *Arya Somāj*, tries to shew how it is to get preachers. In this article the Editor pays the following tribute to the Christian Church:

"When the question is asked: What makes the Christian dogmas take such a determined stand against the advances of rationalism or the inroads of scientific scepticism—is it due to any inherent strength or intrinsic worth of the dogmas that they have not yet been completely demolished? It is the strength, moral as well as intellectual, of the Christian teacher and preacher which is propping the faith up. If one book is written against the religion of the Christ, we believe fully one hundred are written in reply by these learned writers on Christian apologetics. If there is one preacher against Christianity, scores of preachers are to be found meeting the arguments of this one man. If we take the learned world of any decade during the last century or two, Christian learned teachers and preachers were conspicuous by their presence among the first ranks. If there was a J. S. Mill and a Bain, there was a Newman, a Manning and an Archbishop Whately to meet them. Take any branch or department of learning or science, the Christian teacher and preacher is sure to be found there seated on the 'front benches.' Whether you go to the academies of learning, the laboratories of science, the museums of natural history collections, the libraries and lecture-halls or other places of research or meeting for the learned; whether you go to towns or great cities or to villages or groups of hamlets, to theatres, playgrounds or other places of public resort and recreation, the Christian teacher and preacher is sure to be found there. Go even to the dens of vice and haunts of the wicked, he will be found there, too, ready to duty's call. No body likes to go and live among lepers, yet the omnipresent Christian preacher was there to console and to befriend and ultimately to die the death of a leper. Why should not the Christian dogmas stand? Had it not been for the inherent weakness of these dogmas, the faith of the Christ would have prevailed all over the world. As it is, it is sufficiently prevalent and the secret of the success is the everywhere present Christian preacher and teacher. And they are to be found in all the gradations from the highest to the lowest. There is the simple village catechist at the lowest rung of the ladder, at the topmost stands the Archbishop, the renowned philosopher and the acute thinker. This is truly the way to do the business."

The *Arya* Editor makes no attempt to account for the zeal and enthusiasm which he so much admires and which he would have his co-religionists imitate. Surely one would not suppose that these qualities were born of dogmas inherently weak? Perhaps he imagines that strength is born of weakness, that light proceeds from darkness, that goodness is born of evil? Do not the very facts, which are catalogued above by the *Arya* editor, disclose the life which

permeates the Christian faith? Christianity is not a dogma nor a system of dogmas. It is a life born of the living Christ, whose love seeks to help and to save the lost.

The following remarks of the *Arya Patrika* illustrate the toleration of Aryan Socialism. He remarks:

"If it is a fact, as Panditta Ramabai, the well-known missionary lady tells us in her lecture in Mysore about 'her life and work' that Mr. Ranade had told her that the Bible source of his moral courage and that Mr. Chandarvarkar is said to have observed to her that he is to-day what the Bible has made him, farewell, then, to all hopes of social regeneration of India and the sooner Mr. Chandarvarkar cuts off his connection with the Social Conference the better will it be for him and the country."

It seems that Mr. Chandarvarkar has denied the truth of the above allegations, but all the same, even he is given to understand that any acknowledgement of the kind here alleged would be sufficient to expose him to social ostracism! Well may we ask, what is the use of substituting one kind of caste ostracism for another. Is it true that Aryaism is prepared to adopt the caste tactics of old orthodox Hinduism?

Current Thought & Incident.

PRAY.

Sons and daughters of India, who love Christ and love their own country, pray that God may raise up apostles in India for the advancement of His kingdom, the foundation of which has been laid by His servants from the West.

Pray that volunteers from among us may come forth, who will repeat the history of India during the sixteenth and the seventeenth centuries, giving the land once more a long line of Christian Sadhus, of Christian Chaitanyas, of Christian Nanaks, of Christian Tukarams.

Pray to prove to awakening India that the Indian Christian Church is the greatest gift of God to her. Pray that the Indian Christian Church may realise the true value of her existence, and that she may grow so as to make that existence powerfully felt.

Pray to be able to bring home the truth to all Indian Christian ministers that India—half civilised as she is called—has been the follower of the ideal, and of nothing short of that, and that she is to-day ready to follow Christ, the man of sorrows, the Son of God crucified, who is presented to the world through His disciples, as His presence in them prepares them to be themselves men of sorrows, children of God willing to be crucified for the spiritual welfare of their fellow-beings.

Pray to be made able to prove that the Christian ministry does not mean simply preaching the Gospel, but it means living Christ in public and in private, so as to sanctify every phase of life in us and around us.

Pray that the Indian Christians be prepared themselves to be the soldiers of the Kingdom of God.

Pray that the spirit of servitude in the Indian Christian heart be removed.

Pray that the present Indian Christian ministry be prevented from being developed into a human profession rather than a divine vocation, by creating a staff of volunteers and by creating a spiritual zeal in the Church for independent Christian service.

Pray that we may soon begin to fulfil the hopes of the Western Churches about us by trying to teach our own people to do themselves what the missionaries are doing for India, and so repay to some extent the loan of love we owe those noble Churches.

Pray to make one wonderful family of all India, one body of Christ, wherein are sanctified and amalgamated the thought of the Brahman, the simple obedience of the Sudra, the patience of the Ati-sudras, the valour and simple honesty of the Aborigines, the adaptability and skill of the mercantile classes, the religious enthusiasm of the Mohammedans, and the speculation of the Theosophists, the Samajists and such other sects of new India.

Pray that volunteers from among us may rise up, who shall love earnestly both the Gospel and also their own country, who can exclaim with Jeremiah, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord;" who have love to others and prefer to say with St. Paul, "I have coveted no man's silver, or gold, or apparel. Yes, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me," and yet who, on the other hand believe, that "the labourer is worthy of his hire," who are willing to co-operate, as far as possible, with all the established Missions and Churches of India, bearing always in mind that a paid agent of a Mission is as good a servant of the Lord as a volunteer. Nay, pray that the Lord may raise up such volunteers as would say with Paul, "Some indeed preach Christ even of envy and strife; and some also of good will. What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoice and will rejoice."

Pray that God may raise up apostles in India, who shall see and experience in their hearts all the wonderful advantages placed by our Heavenly Father at the disposal of the Indian Christian Church and who are desirous of making the best use of them for the regeneration of their country through Jesus the Christ.

Pray that the Lord may raise up in India, not a society, nor a machine, nor any thing resembling these, but a simple brotherhood drawn together and blended in one by the one attractive force—love for human beings.

Pray that the brave Panjab, eloquent Bengal, the meditative North, the religious Central India, the generous Gujarat, the agitating Deccan, and organising Madras may contribute to his brotherhood both men and means, and more than all else, sympathy and prayer.

Pray that the flower of the Western Church, even the foreign missionaries, may heartily sympathise with and help this brotherhood and be prepared to co-operate with it, and allow it and encourage it to co-operate with them. Pray that the generous and loving Western Churches may make an advance and use their power and means in bringing about an independent brotherhood in India for the annexation of the land to the Kingdom of God, a brotherhood which will be a monument of their work in India.

Ahmednagar, 9-18-04. N. V. Tilak.

in *The Indian Witness*.

MADE IN JAPAN

WOMEN OF NOTE.

Mrs. Etha Butcher, daughter of Rev. M. S. Butcher, of Chandlerville, Ill., has been appointed by the Woman's Union Society to be superintendent of nurses in the hospital at Jhadsia, India.

Many years ago Queen Alexandra visited Bisley, and was invited to try her fortune at the targets at a distance of 600 yards. The rifle was placed in position for her, and, with her first shot, she hit the bull's-eye. This rifle is now one of her most treasured possessions, and is preserved in a glass case in one of her private rooms at Sandringham.

The Grand Duchess Helena Vladimirovna of Russia, is thought by some people to have a good chance of becoming Queen of Spain. Meanwhile a story is being circulated that the Grand Duchess has morganatically married a Russian student. Such an alliance would not, of course, be legal, and would probably not be allowed to stand in the way of a more suitable marriage arranged by the lady's parents.

The young Chinese women who went to America with Mme. Wu, wife of the Chinese Ambassador, attract a great deal of attention when they go out for their daily exercise. The beauty of the group is a relative of Mme. Wu, and is deemed attractive even from an Occidental viewpoint. Her favourite dress is a black silk divided skirt, with a jaunty jacket of purplish red silk and a silk cord of the same tone braided in her long, black, glossy hair. These companions never appear at Min. Wu's receptions, although she herself has quite adopted American customs in that regard.

Women in America, it is thought, are now engaged in man's occupations to an astonishing degree, but the innovation seems to be carried still farther in Europe. In Germany, Switzerland and Holland women take part in the labors of agriculture. They till the field, cut the corn and gather the crops. On the streets of Munich women are employed to keep the car lines clean, and they are specially uniformed for the purpose in short skirts. Bavaria being well supplied with forests, wood is largely used for fuel, and along the curb of Munich's streets women frequently sell their firewood. In Zurich there are women bootblacks. In Germany the railway stations have women ticket agents, and women are custodians of museums in many foreign capitals.

RESULTS OF OBSERVATIONS ON JUPITER.

Professor Hough sums up the results of his twenty-three years of observations of Jupiter somewhat as follows: First, its equatorial belt changes both in size and position slowly and gradually. Second, the fainter belts also vary. Third, the circular white spots are very permanent in latitude, but are not fixed in position one with another. Fourth, the dark spots are not so stable as they, and probably lie at the level of the equatorial belt. Fifth, the large, irregular white spots near the equator make one rotation in nine hours and fifty minutes. As to the constitution of the planet, Professor Hough concludes that the matter at the visible boundary of Jupiter has a density about half that of water (the average density of the planet is 1.37 times that of water). The medium at the boundary is in the nature of a liquid. In it

the great red spot and the circular white spots are located. In such a medium, all motions would be slow and gradual, and the shape and size of an object would be very permanent. The equatorial and polar belts may be located on the surface or at a higher level than the red spot. In middle latitudes with 20 degrees of the Equator the higher atmosphere carries a layer of dark matter. In this envelope are formed the openings that we call white spots, and, by unequal distribution, black spots. The belts may be assumed to be some sort of vapor of considerable density. The planet is at a high temperature, but not self-luminous.

A CHESS-TOWN.

The village of Stroebeck in Prussian Saxony is unique in its devotion to the game of chess. According to tradition, a Welsh prince, imprisoned by the local prince-bishop in 1011, whiled away the hours of his captivity with the aid of a set of chessmen carved by himself, and taught the game to the numerous peasants who served as his successive jailers and who, in turn, imparted their knowledge to the others villagers. The tower in which the prince was confined is still standing and is called the "Schachturm" or chess-tower.

However this may be, it is certain that the Stroebeckers, men, women, and children, have for ages been renowned for chess-playing. Instead of dying out, the craze has become intensified in modern times, and instruction in chess now forms part of the regular education of children. At the close of each school year, a chess-examination or tourney is held under the supervision of the school and town authorities, and six prizes are awarded to the best players—three to boys and three to girls. The prizes are all alike, each consisting of a chess-board inscribed "reward of diligence," which is forthwith installed in the place of honor in the "best room" at home, to inspire younger brothers and sisters with pride, envy, and emulation.

THE PEARL OYSTER.

SOME OF ITS HABITS.

Pearls are obtained from several molluscs in various parts of the world, including Great Britain, some of whose rivers, such as the Forth and the Conan, are well known for their pearl-mussels. The celebrated "Oriental" pearls, says a correspondent of the *Scotsman*, come chiefly from the coasts of Ceylon and India and from the Persian Gulf. The fisheries of the Gulf of Manaar have been famous for over 2,000, perhaps 3,000 years. During the nineteenth century there were only 36 fisheries. There was a gap of 16 years after a rather poor catch in 1802. From 1887 onwards the oyster grounds proved very productive, 1891 being a record year, but then the supply suddenly failed, and nothing could be done until the present season which has turned out well.

Though called an oyster, and resembling a true oyster in general appearance, the pearl-bearing mollusc of Ceylon is more nearly related to the mussel. Like the common mussel, it anchors itself by means of a bundle of tough

threads. It is not a stationary animal, however. Specimens kept in tanks were observed to become restless about sunset. They threw off the old "byssus," as the anchoring bundle is called, and crawled sometimes as much as two feet during the night. On the completion of the journey a new byssus was formed. There are difficulties in watching the animals at work, for if a candle is brought they withdraw into their shells, and refuse to form another thread after completing that which is being made. In their natural habitat the animals doubtless perform their journeys by night, for they live in shallow water—6 to 6 fathoms—and the bottom is clearly illuminated by sunlight. Owing to the clearness of the water, they can be seen to close their shells with a snap if a shadow passes over them. The oyster colonies are confined to certain areas, known as "paars," where the bottom is rocky, or at least firm. These paars occupy a strip from Adam's Bridge southwards for about 50 miles along the west coast of Ceylon. West of this strip the sea deepens rapidly, and is therefore, unsuitable. The food of the oyster is composed of microscopic plants and animals, which are swept along in a current by lashing tentacles. Particles of mud are kept until they form a pellet, which is thrown out. Should an undesirable object present itself at the opening of the shell, the valves shut.

If the arrangement for keeping out intruders always succeeded, there would be fewer pearls. It is popularly believed that these are formed around some such nucleus as a sand grain or splinter of shell. Apparently pearls do arise in this way, but they are of inferior quality. When predaceous fishes feed upon the oysters they, of course, reduce the number of individuals, but they make amends in two ways. They damage many shells without being able to get at the inmates, and thereby give access to foreign bodies, which may stimulate the formation of pearls. These bodies would probably never find their way into a complete shell, though boring sponges, worms, and other animals often perforate the shells, and themselves cause pearl formation. The best pearls are due to the presence of a parasitic worm, whose life-history is curiously dependent upon carnivorous fishes. Several kinds of worm act as pearl-formers, but the most important in Ceylon waters is one of the Cestode group. This worm in its youngest stage swims about in the sea. It is admitted with other small animals within the body of the pearl oyster, but instead of being digested it digests. Very young specimens are found in the gills and mantle; larger larvae occur in the liver and other parts. The oyster proceeds to defend himself by walling up the intruder in carbonate of lime, so that a pearl has been described as a worm's tomb. The growth of pearls demands two conditions. Some of the parasites must die while their hosts live; but to propagate the race of parasites some must live, and for this it is necessary that their hosts should die before closing them up. The lives of the pearl oyster and its enemies offer as curious an example as one could wish of Nature's methods and the economies of animal life.

C. & M Gazette.

A dog turns round several times before lying down, simply because his far-away progenitors did it in order to make a bed in the grass or the snow. In placing his nose on his paws, he is doing what those same progenitors did to keep their nostrils protected. In the careful cleaning of her fur, the modern cat imitates her remote ancestors, who were able in this way to remove odors likely to betray their presence to their enemies and to the animals they were hunting.

INTERESTING FACTS FOR YOUNG SCIENTISTS.

A young French-Canadian engineer has been making experiments with fireproof clothing, and these, so far as they have gone, have been decidedly satisfactory. By means of a smock of asbestos, with gloves, cap, and boots of the same material, he has constructed an entirely non-cumbustible costume. Over the face is worn a mask, fitted at the mouth with a species of respirator, which permits the wearer to breathe without inhaling vapors. This suit has stood its baptism of fire successfully, a man having entered a burning house and simulated all the maneuvers of a fireman without suffering the slightest damage or discomfort. Such a garment, if adapted to the use of residents in the higher flats of cities, should make the fortune of an ingenious inventor.

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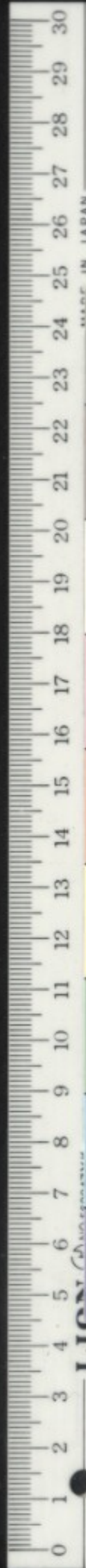
The center of the mother-of-pearl-shell industry is Singapore. The shell oyster is six to ten inches long, the larger ones weighing as much as ten pounds. It is found on hard bottom channels between islands when the current is strong. In gathering it a diver takes with him a bag coil of rope one-fourth of an inch in diameter, made in large meshes, which while suited for holding the shell, does not impede his traveling along the bottom. The apparatus for diving has not been introduced in the Philippines although Manila shell brings the high price of a dollar a pound.

* * *

M. Victor, writing from Joppa, Palestine, says that a great number of observations seem to demonstrate that certain birds, particularly swallows and sparrows, disappear from localities that are afflicted with the plague or the cholera. This raises the question whether it is also true of places contaminated with yellow fever or other contagious diseases.

THOUGHTS OF AN ONLOOKER.

President Woodrow Wilson, of Princeton says, "The statesman and business man, and every practical man, needs to immerse himself deeply in the world of letters, that he may absorb the wisdom that will enable him to do his best work." "Why should young men be taken away from practical affairs and segregated and almost sequestered in a cloistered place for a number of years? That their minds may be laid alongside of the general mind of the world, and thus broadened and enriched. The purpose of school is not to stuff the minds of youth with knowledge, but to develop their thinking powers, so that they can judge for themselves; such power keeps people from being fooled. The world gets forward only as the wisdom of the past is treasured up and carried forward into the future, and men of letters perform this service." These are words of wisdom. Education, in this broad sense, must rule the world in the end. The more literary the practical man is, the better for us all. Success in life is not measured alone



by the money gained. When Godliness and Mental Power shall go hand in hand, then we may hope that the Kingdom of God shall come openly.

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men.....For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there education, discipline, unselfishness and growth in grace.—Henry Drummond.

The longer I live the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the Word of God, on the one hand, and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man is convinced by ways he cannot define that he has learned the will of God. It may be that this relates to the giving up of a habit, taking a certain course or stepping out in some untrodden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, but who at the same time needed to know my will, I would explain even to the adoption of the simplest speech and the shortest words. So we must trust God to make known his will to us. God also works in a man "to do." When you know what God wills, you know that you have sufficient power to do what purposes. You must not wait to feel it. Believe it is there.—Rev. F. B. Meyer.

MISCELLANEOUS.

In Japan, thirty miles or so from Kumanotu, some 20,000 men, women, and children are permanently resident in the crater of an extinct volcano. In this pitlike city, surrounded by a vertical wall more than 800 feet high, the entire community lives, moves, and has its being. Rarely, indeed, does one of its members make a journey into the outer world, and they are not often intruded upon, for they are of a churlish, not to say vengeful, disposition.

—An English lady, Mrs. Isabella Bird Bishop, holds the record among women travellers and explorers. A daughter of an English clergyman, she found life so dull, and so craved for travel and adventure, that at the age of twenty-two she started out alone to see the world, and wandered extensively through North and South America. Afterwards she penetrated into the wild and unknown parts of Asia. In 1898, when sixty-six years old, she toured for three years through Korea, Siberia and China; and her book, "Korea and Her Neigh-

bors," was a great success. "T. A. A." remarks that she was the first woman to be elected a Fellow of the Royal Geographical Society, and is the only one who has ever had the honor of reading a paper before that learned institution.

—Not more than 400 of the "Cedars of Lebanon" are standing to-day. They do not, though their age is measured in years by thousands, rival in dimensions the cedars of the Western world, the largest, so slow is their growth, being but twelve feet in diameter. No tree gives so great an expanse of shade as the cedar, and it never dies, except from lightning stroke or the woodman's axe.

SAVED BY HIS WIFE.

An incident which more than any other, has taught a certain well-known clergyman to refrain from making disrespectful allusions to others, no matter how distasteful they may be to him personally, is the following, told by an exchange.

One day, from his study window, he saw coming up the steps a woman whom he was not particularly anxious to meet. So he said to his wife, "Now, my dear I'll run upstairs and escape until she goes."

After about an hour he guiltily tiptoed to the landing and listened. Reassured, he started to go downstairs, and, while doing so, called out over the baluster: "Well, my dear, has that old bore gone at last?"

The next instant a voice from below caused a cold perspiration to bedew his ministerial brow and rooted him to the spot.

Then came a response that sounded inexpressibly sweet to him. It was the voice of his wife, who replied: "Yes, Edward, she went away over an hour ago, but here is our old friend, Mrs. Jenkins, whom I am sure you want to meet."

IF CHRIST SHOULD COME TO-DAY.

Would you be glad to see him? Would you be ready to meet him? Is there nothing in your daily life that condemns you? Is your heart perfectly sincere in its motive? If your knew Jesus would be here to-morrow, what would you do? Is it all right between you and your brother? Have you said nothing to him or about him that you would like to take back before the Master comes? Are you sure your professed love for the church is not love of self-interest? Oh, what confusion! What embarrassment of soul there would be if it were written all over the sky to-night, in fiery letters, "Get ready, all ye people; to-morrow the King is coming!" Christian, take up the work you have laid down; forsake that sin that dogs your life; go seek your brother, whom you have wronged or who has wronged you; tear that un-Christ-like feeling out of your heart, get ready now for the coming of your King; for when the trumpet sounds, and the heavens open, and the procession starts from the throne, there will be no time to get ready. Get right with God and man before the sun goes down.—Selected

Prayer breathes hope and prayer without hope is sinful prayer.

MIXED THE BABIES.

A strange lawsuit has just been heard in the court at Amsterdam, growing out of the use of a baby incubator to rear a delicate child.

At the hospital a receipt was taken for the baby boy, and he was put into one of the incubators. Some weeks passed, and the parents received notice that their child was well enough to be taken away. Imagine the father's surprise when he went to fetch his son to have a baby girl thrust into his arms!

The hospital nurse declared some mistake had been made by the parents. The parents, nurse, and other witnesses declared that the mistake was on the part of the hospital authorities. The baby girl was not wanted by the parents of the missing baby boy, and no body else owned her.

The father took proceedings against the Mayor of the city, and claimed £240 damages for his lost son. During the time the child was in the incubator the outside of the machine was painted, and, according to the plaintiff's advocate, the cards on which are written the particulars regarding the inmates were mixed up.

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Every word, thought and deed has its influence upon the destiny of man. Every life, well spent or ill spent bears with it a long train of consequences, extending through generations yet unborn.—Samuel Smiles.

NEITHER FRET NOR FEAR.

Fret not! Let the Lord relieve thee
Of thy worries and thy care;
All the trifling things that grieve thee
Take to Him and leave them there.

Faint not! When the way is lonely
One is over by thy side;
Lean on Jesus, Jesus only,
In His precious love abide.

Fear not! When temptations try thee,
Trust the Saviour's loving care;
No temptation will come nigh thee
More than thou hast strength to bear.

Fail not! In the hour of testing,
Christ is pledged to bring thee through;
In His arms securely resting,
There thou shalt thy strength renew.

—A KING'S MESSENGER.

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